



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 29, 2017

SUNDAY, OCTOBER 29TH

21st Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Bls. Healing Ministries
 Coffee Hr; Church School

SATURDAY, NOVEMBER 4TH

5:00p.m. Bible Study
 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 5TH

22nd Sunday After Pentecost

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 St. Michael's Party
 Coffee Hr; Church School

On Saving Repentance

Repentance means the renewal of baptism, an agreement with God to turn over a new leaf. Repentance means reconciliation with the Lord through virtue, rather than continuing in our transgressions. Repentance means cleansing the conscience and deliberate effort to bear all distressing circumstances.

St. John of the Ladder

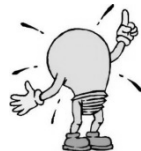
READER SCHEDULE

Sunday, October 29th

Gabriela Jones

Sunday, November 5th

Rdr. Nicholas Borodulia



Some Ways to Participate in Parish Life

Stay for coffee hour, attend the Bible study, talk to someone new, call someone you haven't seen in a while, visit the sick/hospitalized, offer to car-pool, serve in the altar, sing in the choir, become a reader, assist as an usher or greeter, serve on the parish council, clean the chapel/fellowship hall each Sunday, prepare food for Sundays or special events, enroll your children in church school, volunteer your talents, give of your time, share your financial resources, invest your life, and grow in Christ!



St. Michael's Party – Sun., Nov. 5th

On Sunday, Nov. 5th, we will have a St. Michael's Party for the children. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Want to assist with activities or questions, please see Mat. Emily.

Parish Thanksgiving Feast – Sun., Nov. 12th

During coffee hour. Save the date! Invite your friends. All welcome! At the usher stand is a sign-up sheet for one wishing to bring food.

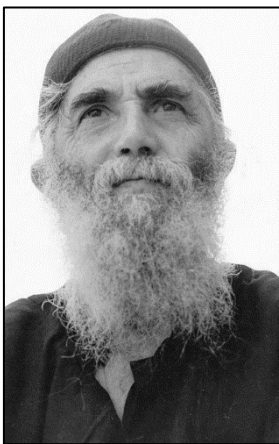
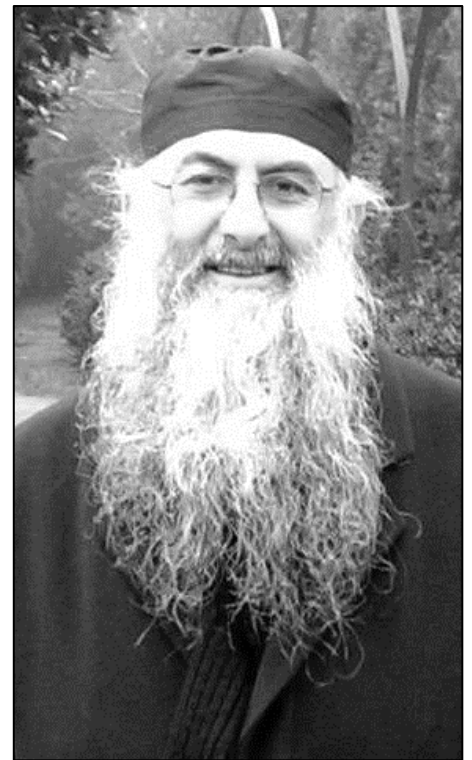
CASH FLOWS THROUGH 9/30/17					CASH FLOWS IN OCTOBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 10/29		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
60,832	65,183	12,890	13,100	-4,561	9,570	8,222	0	0	1,348	3,676	2,970	0

WHAT IS THE HEART?

Archimandrite Zacharias of Essex, UK

The heart is within our chest. When we speak of the heart, we speak of our spiritual heart which coincides with the fleshly one; but when man receives illumination and sanctification, then his whole being becomes a heart. The heart is synonymous with the soul, with the spirit; it is a spiritual place where man finds his unity, where his nous is enthroned when it has been healed of the passions. Not only his nous, but his whole body too is concentrated there. St. Gregory Palamas says that the heart is the very body of our body, a place where man's whole being becomes like a knot. When mind [rational faculty] and heart [noetic faculty] unite, man possesses his [whole] nature and there is no dispersion and division in him anymore. That is the sanctified state of the man who is healed.

On the contrary, in our natural and fallen state, we are divided: we think one thing with our mind, we feel another with our senses, we desire yet another with our heart. However, when mind and heart are united by the grace of God, then man has only one thought — the thought of God; he has only one desire — the desire for God; and only one sensation — the noetic sensation of God. That is why repentance and tears are so much appreciated: they help us to find that healing, that state of integrity, because no human being can weep having two thoughts; we weep because of one thought that hurts us. If we are hurt by the thought that we are separated from God, that 'salvation is far from the sinner' (cf. 118:155 LXX) and all those things that inspire this pain in our heart, then, of course, we can cry; but if we have two thoughts, we cannot cry. The saints do not have many thoughts; they may have only one thought, but through that thought, they see the whole of cosmic being, heaven and earth. That thought becomes a pair of binoculars through which they see and discern everything. Tears are much appreciated in the spiritual life because, sooner or later, they make the heart surface. If we have tears because we desire God and we want to be reconciled with Him, surely the heart will be found and the mind will descend into it and God will reign there with grace.



ON GRUMBLING AND PRAISE

St. Paisios of Mt. Athos

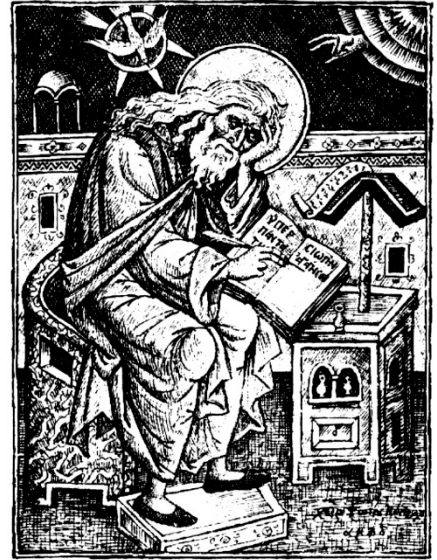
Grumbling is caused by misery and it can be put aside by doxology (giving praise). Grumbling begets grumbling and doxology begets doxology. when someone doesn't grumble over a problem troubling him, but rather praises God, then the devil gets frustrated and goes off to someone else who grumbles, in order to cause everything to go even worse for him. You see, the more one grumbles, the more one falls into ruin.

Sometimes the devil deceives us and makes us unable to be pleased with anything; however, one can celebrate all things in a spiritual manner, with doxology, and secure God's constant blessing.

WHAT IS A HUMBLE MAN?

St. Isaac the Syrian

A humble man is never rash, hasty or perturbed, never has any hot and volatile thoughts, but at all times remains calm. Even if heaven were to fall and cleave to the earth, the humble man would not be dismayed. Not every quiet man is humble, but every humble man is quiet. There is no humble man who is not self-constrained; but you will find many who are self-constrained without being humble. This is also what the meek humble Lord meant when He said, 'Learn of Me, for I am meek and humble of heart, and ye shall find rest unto your souls.' [Matt 11:29] For the humble man is always at rest, because there is nothing which can agitate or shake his mind. Just as no one can frighten a mountain, so the mind of a humble man cannot be frightened. If it be permissible and not incongruous, I should say that the humble man is not of this world. For he is not troubled and altered by sorrows, nor amazed and enthused by joys, but all his gladness and his real rejoicing are in the things of his Master. Humility is accompanied by modesty and self-collectedness: that is, chastity of the senses; a moderate voice; mean speech; self-belittlement; poor raiment; a gait that is not pompous; a gaze directed towards the earth; superabundant mercy; easily flowing tears; a solitary soul; a contrite heart; imperturbability to anger; undistributed senses; few possessions; moderation in every need; endurance; patience; fearlessness; manliness of heart born of a hatred of this temporal life; patient endurance of trials; deliberations that are ponderous, not light, extinction of thoughts; guarding of the mysteries of chastity; modesty, reverence; and above all, continually to be still and always to claim ignorance.



DIVINE AND MEDICAL AID

A Counsel of the Elder Epiphanius of Athens (+1989)

"When we have a certain problem with our health, is it sufficient for us to call upon divine aid or can we take refuge in medical science as well?"

To this the Elder replied: "God accepts both. Give the physician his place, for the Lord created him, let him not leave you, for there is need of him. There is a time when success lies in the hands of physicians, for they too will pray to the Lord that he should grant them success in diagnosis and in healing, for the sake of preserving life... healing is from the Highest... the Lord created medicines from the earth, a wise man does not reject them."

"Taking the benefits offered by medical science does not preclude calling upon divine help. That is, the Christians, without rejecting medical aid, must pray that God enlighten the doctors to make the correct diagnosis, to proceed to the necessary tests and to determine the appropriate therapy. They should ask God to enlighten them to cooperate with the doctor, to strengthen them in patience so that they come out gaining profit of soul from their trial, and if it is His will and for the advantage of their soul, to deliver them from sickness."